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and power to the three Advent Lectures in the previous volume. But with this exception the sermons are equal, if not superior, to those already published. They have the same fervor and eloquence of expression, the same clearness and force of statement, the same freshness, and the same breadth and liberality of tone; and if they were all that remained of Mr. Robertson's labors, they would still be sufficient to place him in the front rank of modern English preachers. The discourses entitled "Christ's Judgment respecting Inheritance," "Worldliness," "The Glory of the Virgin Mother," and "The Irreparable Past," in particular, are admirable illustrations of the power with which he seized and unfolded the truths he wished to impress upon his hearers. He was never content with the mere commonplaces of religion and theology; but he always sought to penetrate to the essential verities which lie behind them. "Let us look a little more closely into this subject," is a phrase of not infrequent occurrence in his sermons, which shows exactly the method of all his investigations in the domain of spiritual things. And this desire to deal directly with the central truths of religion, as well as with the real wants and weaknesses of men, is seen, not only in the topics which he discusses, but also in the whole structure of his sermons.

The American edition is prefaced by a brief and well-written Memoir of Mr. Robertson, reprinted from an Edinburgh periodical, tracing the outlines of his biography, and affording fresh illustration of his power as a preacher, and of his salutary influence in social life.

We are pleased to notice that the publishers announce a reprint of the third series of sermons, which we have already read with much satisfaction in the English edition, a fourth series consisting of sermons and expository notes upon some books of the Old Testament, and a volume of lectures, addresses, and other miscellaneous remains. The whole will form a most valuable addition to our religious literature.

5.—*The Life and Times of Dante.* By R. DE VERICOUR, Professor of Modern Languages and Literature in the Queen's University, Ireland, &c. London: J. F. Hope. 12mo. pp. 398.

THE position which Dante holds in Italian literature is curiously illustrated by the list of recent editions of the *Divina Commedia*, and commentaries upon it, which M. de Vericour gives in the Appendix to this volume. Under the first title he enumerates forty editions in the original, published since the commencement of the century; and under the second, he places a catalogue of eighty-three "commentaries, documents, and researches published in Italian," within the same period.

From this great mass of materials, and from his own researches while he was resident in Italy, he has prepared the volume before us, which embodies all the results of modern criticism, in a form designed for popular use. It opens with an elaborate survey of the state of Italy before the time of Dante, and at the period of his birth. Thence it passes to a minute sketch of the poet's stormy career, and of the tumultuous period in which his lot was cast. Following this we have an excellent analysis of the *Divina Commedia*, covering nearly a hundred pages. The volume closes with a general estimate of the poem and of Dante's genius. Here, as in other parts of the work, our author falls into the common fault of biographers, and exaggerates the merits of the great Italian poet, both in comparison with other poets, and when tried by an ideal standard. Great as is our admiration of Dante, we can by no means assent to some of M. de Vericour's critical opinions. But without entering upon a discussion of these points, we may express our surprise at the apparent preference which he gives to the *Paradiso* over the *Inferno* and the *Purgatorio*. "The *Paradiso*," he tells us, "with its strange beauties, its streams of light, and its myriads of gems and dazzling stars, displays the poet's genius in its zenith." So far is this from being true, that we think few persons can read the *Paradiso*, after having read the two preceding parts, without feeling a sense of disappointment. Indeed, M. de Vericour admits that it is very little read out of Italy; but, strangely enough, he ascribes this neglect to theological prejudices,—as though Protestants were more easily reconciled to Dante's revelations of Hell and Purgatory than they are to his pictures of Heaven.

It is only simple justice to say, that M. de Vericour's volume is a work of much real learning and ability, and that it will prove a useful introduction to the study of Dante. But it must be added that his style is very bad. He has little command of the resources of our language. Solecisms are frequent; and his sentences are often painfully stiff and formal. Grave grammatical blunders also occur, which might easily have been removed with a little care on the part of the author or the proof-reader.

6.—*Sermons for the New Life.* By HORACE BUSHNELL. New York: Charles Scribner. 1858. 12mo. pp. 456.

It is the peculiar charm of some authors, and one that gains for them the public regard, that their pleasing personal characteristics are visibly embodied in their writings. The pulsations of their own lives throb in their pages. The pattern of their mental and moral structure gives a charm to their words, as drapery on the graceful wearer is a